

COMBINED GROUP

WED, JULY 2, 1963

Played Oct. 3, 1963

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COMBINED GROUP
WEDNESDAY JULY 2, 1963
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Well, I think you all are brave, you know, on a day like this. But maybe because of -?-. So, we want to talk about work tonight. And a combined group. You remember I mentioned that in July, we would try to talk about principles of work; July and August. Mostly for Wednesday since there are people from the Wednesday group here, we should not deviate from that. Also I mentioned for Tuesday that we would like to take maybe certain subjects or that you could ask about certain subjects that you would like to talk about or perhaps elucidation or a little more clarity; and that perhaps we could talk about that in order to exchange some ideas so that we know where we are about or so all of us know what we are talking about or that the language which all of us use is the same. So that there is very little room for personal interpretation because either work can be expressed in very exact terminology or it is of very little value. And we must know exactly what we mean by certain terms as they are being used in work because it is already difficult enough as it is if one does understand what is involved, simply because it is unusual as far as ordinary life is concerned. And that what is required is an effort; means that I have to go against the things in ordinary life. And, if I do not know exactly what is involved, what I must do, then I am already at a loss to start with. And as a result of course there will never be any particular thing that I reach because I am on the wrong road.

And of course it is necessary that every time we take stock, that we do not go off on a tangent and that we keep strictly to that what is ABC. So, if we try how to combine what we wish, as far as Tuesday is concerned, that what we want to talk about as concepts, if they are not too involved, we can talk about such things. If they are too involved, that is, if they require a little bit too much theory, I do not think we ought to

talk about it now. If you do have any questions of that kind or if any one from Wednesday has any particular questions they would like to have elucidated, I will try my best to make it clear of what is involved in work on oneself; what Gurdjiff calls Parktdolg Duty. Once I said it is a duty; it is an obligation. But of course it is not a duty as we know it in ordinart life. It is a different thing because in ordinary life we do not really need consciousness. Our apparatuses, our mental functions are quite sufficient in ordinary life. So, who has questions, as it were to start, to start a certain level. Where will we begin?

Trudy Bartel: "hen I look at myself and see how I function, how conditioned I am, how set I am in so many of my ways, how difficult, almost insurmountable it seems to get free of certain habits, I am afraid. I have the impression that I am completely crystallized. And where is the hope for a chnage? Now you once said something about a tempo, a speed one has to approach these things with.

Mr. Nyland: You do not mind that I take off my (?jacket?). You see, I am so glad that I suffer with all of us. Just imagine that I would sit in a nice cool stream and all of you sit there in the heat. It would be very much like being in Heaven and Father Abraham sitting *?- to sit in Hell. It would not be right.

But I only mention that Trudy. I understand your question. You see, the question is one is in Hell. And if that were the only case, ~~xx~~ that is, if I was constantly in that state, I would be very much disappointed. If there is still life, I would suffer. If life gradually disappears a little bit or I become accustomed to being in Hell, I would not wish to move any more. So, the fact that I see myself in such a situation means that there is still something in me that hopes for a possibility of chang and going into Heaven.

One must first understand that in ordinary life, at the present time only the possibility exists of getting out of it. I have to realize first that that what is my prdinary life is not all the time necessary.

You see, it is a big ~~assumption~~ thing because the assumption very often is that life, as I live it, is quite alright as it is or that, if I would like to change it, that I do not like the conditions, that I have a little bit of a religious attitude, 'I will take whatever comes because God apparently sent it to me'; or, if I rebel and I say, "Why should I suffer" if I compare myself to someone else who apparently is so much happier than I am. All these things belong partly to common sense, partly to ordinary living. They belong to humanity. They belong to human beings as we are and they have absolutely nothing to do any more with the possibility of growing out of something in which I am, towards an entirely different kind of state.

Now I assume that if I have the chance of thinking about what I am, and I start comparing it or giving it a name, I define it in certain terminology. If that terminology is not the opposite which I am used to in ordinary life, but if it is something that I can accept as being whatever it is and then imagine a condition in which none of that exists, neither positive or negative, then I would have a concept of a state where everything can happen to me without I being effected in the way I am the present.

So, when I start to believe that there is a possibility for mankind and for a few maybe in mankind, and quite definitely for myself as a human being, to be different from what I am at the present time, I have to have an experience, in the first place, of a little bit of Heaven or I have to have a concept which is based on a potentiality of which I become very much aware at times of myself, which gives me hope to wish to work in such a direction that I extricate myself from that what I am now into a different kind of a state.

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possibility of belief in such a thing for me being possible, that I really could be different and that level of my being could be on a different level where I will not be as much affected by the different things which now apparently are obstacles in my way.

Now, it is of ~~course~~ ^{course} another -?-. I find myself with all the intentions I have regarding work in such a difficult situation that when I start to realize what I am and what I am working with, that I know how small that what is the beginning of my I ~~am~~ as compared to what I really am a mechanical, ordinary automatic human being. And that I every once in a while come to a conclusion that perhaps it is ~~not~~ impossible for me; that maybe it is possible for others but it is so difficult that I doubt that I can even keep my hope in becoming something else; that I go thru such moments of real suffering.

I see the possibility of that what I could become. I also know very well what it is that is involved of myself; the heaviness of myself, the habits of myself, the way I am, the way I automatically react to certain things, how I constantly react instead of an acting on my own part, that I doubt at times that it is possible and also that I must come to a conclusion that it is not for me,

I keep on saying now, in such a situation, "It is not for me," At the same time, I keep on trying to become aware of what I am. And at a certain time, when I keep on saying it is not for me, I have in myself belief it is for me. I do not want to give into the fact that it is not for me as long as I say it is not for me. When I keep on saying it sufficient number of times, there is a hope that at a certain moment I can. And the positivity of the statement, "I cannot do it", even if it explains a negative result, means I am, regarding the possibility of work, still positive even if I admit that I cannot work.

How long can I hold it, keep it up? How long can I hold on? Where

is the point in which I will leave that hope also and go back to an ordinary state of sleep and damn the time that I ever heard of the word objectivity or heard about Gurdjieff?

Such possibilities of course exist. And I will keep on going along as well as I can until such a moment where I say, "I do not want anything any more of Gurdjieff. I am sorry he entered my life." Let me come to that conclusion. Let me remain positive regarding such statements. ~~Because~~ "because when I say I do not want him, I also have to say, "What else do I want?" And it is really that what keeps my mind going: that if I once say, "I would like to work," one of the main reasons why I continue is, if I do not, what then? The more I now continue in seeing what I am, ~~with~~ with which I work, that is, my body, mind, my feeling, my whole personality as it reacts to outside conditions, in whatever I do, and whatever I feel and whatever I think, the more I try to keep on seeing it as it is the more I realize how terrible it is and how unable, how uncontrolled, how completely unconscious, that is, how automatic it is. The more I see it, the better it will be because I will not have any further hallucination about myself. And I want to exclude the slightest possibility that when I give up Gurdjieff, that I will find another road.

You see, it is a question of continuing regardless of what it is, since I have set out to swim across the river. And, of course, I come to a point where I do not see either one or the other shore. And I am up against and being a reasonable human being, I will say, "Is there something that is outside of this possibility of objectivity? So, of course, as soon as I say, "I do not wish to be objective any more", I have to select something that is subjective."

Now, facing that as a possibility and starting actually as if I do not believe any more in work, I have in this a means of reaffirming my wish to work. Whenever anyone comes to the point where he ~~may~~ sees the impossibility of working, the impossibility of using that what he is as

his personality, where the I is very small and where there is almost the impossibility of ever achieving a certain goal, my answer is usually: Continue by not believing you will ever get it.

Try to imagine what you will be if you do not know, if you do not want to apply anything of work on yourself. Try to recall what you were before, when you were so-called unconscious, before you ever heard of Gurdjieff. Try to take out of your thinking everything that has to do with Gurdjieff or his work or his method, his ideas. Try to disassociate all your thinking, your feeling, to put it again on a ~~new~~ basis of ordinary life, in which ordinary life you were interested in at many times in different directions, all kind of religions, whatever philosophy it maybe. Try to find something in which you do not have to use objectivity, in which you do not have to use impartiality, and let's leave simultaneity alone because, for the time being, it is a little difficult. In any event, but ~~now~~ If I try now to become back to the state in which I was subjective, is there really a hope for me to reach something similar to the hope I would have and still have when I could believe in Gurdjieff? And this become a very serious.

Trudy: At this point it is completely impossible to disassociate.

Mr. Nyland: No, it is not impossible.

Trudy: Because it is in every moment of my life.

Mr. Nyland: True, it is there. And therefore, the more you start to think about eliminating it, the more you realize that you cannot eliminate it any more; and that therefore logically, you must continue even if it is difficult and even if at times the wish is not there.

Why do I say this? In order to reach for oneself more momentum, so that I am carried over the difficult spots. It is like a dead point. When I am at times absolutely convinced that it is impossible for me, I am regarding work at a dead spot. A dead spot in a motor

means that there is just a little bit worn, a little short circuit at a certain place. At the same time, if, for some reason or other, the motor can turn just a little and I can put on the switch again, it will start running. Exactly the same way, I try to make myself again in a little bit of a running condition, a little bit dynamically interested. For that reason I say, I remain interested in the question of life. I try to see what it is in me that motivates me. I try temporarily to apply it in the direction of subjectivity. Because of this, I know that I am still in a period of gestation and I am not sitting down expecting nothing. But I expect something. But now in a subjective manner. And, because of this being now active, I get over the dead spot. And the momentum of that kind of movement enables me to introduce again objectivity.

It is not a theoretical question, It is a feeling question. It is a question in which one starts to really think and meditate and to take stock, to come to conclusions regarding your own life, to see yourself as you are and finally the acceptance of that what is impossible as possible.

Remember once I talked about paradoxes. It is exactly that that is the paradox where I say, "I cannot" which, at that time, becomes, "I can." The fact that I am fully convinced that I cannot do a thing is a positive statement regarding work. It means I am at the bottom and I cannot go any lower. But the bottom is neutral. That is the point from which I really can start. And the realization, I do not call it neutral because it is in between two forces where I am effected by the two forces and they require on my own part an activity, not a neutrality. And therefore, the word neutral is wrong than only to indicate that it is a bottom; or rather, it is a point in which I understand both directions, positive and negative, and where I have to take a position regarding the two. And then, when I am in the activity of

taking that position, the force that I then represent, because of the momentum will now devour both.

We call it neutralizing force but it is a force and neutralizing simply means it is neither positive or negative. And it is exactly the same as when I say bottom, it is the same way as when I talk about inhaling and exhaling, the point at which I start to exhale, I also start to realize that certain things have come up to a certain point. When I am at that point, I make a choice. I know I cannot go further. I exhale. When I come to conclusions that I cannot work, I am honest in saying I cannot work. There is only one thing: I exhale. That is, I accept this conditions. I accept myself as I know that I am nothing. When I realize I am nothing, then I am, in regard to the nothing, something. and it is this particular spark that gets me over the dead point.

it is very good. It is useful. It is little suffering & yes. It is a little hopeless. But ones mind, how often is one in ordinary problems in ordinary life simply up against a wall. Where does inventiveness come in? Not by banging your head against the wall. A little detour maybe. Maybe a little higher. Maybe the wall is only that high. Maybe underneath. Who knows?

When I am in the midst of a stream and I still have a little capacity for rowing, I will continue to row. I will not drift. There is a difference between the drifting, that is, giving something up as hopeless and immediately with this, I am reduced to a non-active person. This is my subjectivity. This is where I would fall into if I do not work. If I give up the idea of Gurdjieff, objectivity, and I do not limit it to Gurdjieff, I limit it simply to the question of how can I, in my subjective life, introduce something that is ~~really~~ real instead of the non-reality of my subjectivity?

All of this is of course philosophical, I can think about, I

agree with. But when it comes to the point where I have to face that particular question, no amount of theory will ever help me. And no amount of reading will help me. And no amount of anyone telling me, will help me. I can only be helped at such a time when I ~~xxxxxxx~~ say to myself, "I am at the end of my string."

When the Bible says, "He who loses his life will gain", I have to lose. I have to come to a point almost of no return. Then I will return. I do not stop when I inhale. My breathing continues only it is a process that is different from the inhalation. But life is there.

When I continue to believe in the possibility of my life, regardless of that what I myself, my body experiences, there is a moment in which I have no more confidence in anything that I manifest, anything that has to do with my physical center, my emotional or intellectual. And, at the same time, I am still alive. I hook onto the question of aliveness. And then I say, "Regarding being alive, I will acknowledge that I still exist." I acknowledge that I am nothing as far as the existence is concerned. I am simply a little bit of a transforming apparatus of food, maybe for the moon fulfilling a certain function on Earth. Physically that is me. Emotionally it is me altho there is a little hope. Intellectually, it is not entirely me. And the hope then is transferred into the intellect as a concept of the possibility of finally becoming something in which I then gain place my hope as feeling.

You see, this process must take place when I am quiet, when I sit, when I really think, when I really suffer, when I come to conclusions that I cannot do this. And I know it. And something in me says, "This, I can not do." Who is this I? That I try to find out. As long as I breathe I will try to find out. Then I do not care because sooner or later I will find it.

You see, life, what is really meant by work? If I sit and I hope

for the best, if I am not active, if I hope that something will come to me, if I am in that state where perhaps something does come and I realize it, I am always a little ^{too} late because I have no time to start myself up. And since it is a moment in which I realize, I have compared it one, maybe a few times with a bridegroom coming and keeping the lamps lit. Well, if he comes and I happen to wake up at that time and I start lighting my lamp, by that time he is gone. But how can I catch him, as it were? By being awake. By being in a state of activity. By being busy. By doing things in ordinary life. By trying. By not just sitting. I want to be in a good state, yes. That is, I want to be relaxed enough if I can, so that I actually can notice if there is a bridegroom or that I am active in keeping the lamps lit.

But I have to be at the moment when it happens; I have to be there and not later and not before. So, the constant relaxation has to be constant. And the relaxation, when I am there in that state, Orage used to call it the state of puff, if you know what I mean. It is being here, hot under the collar. It is not somewhere here. It is actually a state of Mars. It is the state in which one is ready to fight but with nothing to fight as yet. But I am ready. The cat, waiting, tense yes; in a cat that is required for a cat. For me, just the opposite. To be non-active as far as I am concerned and, at the same time, active at any time I wish. So, it is the relaxation in which I know that what is my activity is beyond that what is now my relaxation. Nevertheless, both exist and they exist at the same time so that within my ~~non~~ activity, there is non-activity.

This is the state of my dynamic quality. This is the state in which the hope is translated into something active, in which the static condition of realization that I cannot do is translated into the potentiality of doing, without doing; nevertheless potential. The Law of Gravity is always potentially there. Even if I weight is on the table, it is still potentially there. But if the table is away, there it drops. When

the opportunity is there, I call it the bridegroom coming, I do not know, sometimes it is a realization for oneself of something I know or it is something that, all of a sudden, out of, you can say, out of the blue sky, something strikes you and you say, "But this is me." Or a realization that I am at a certain time, I am one. Or a realization in myself that I say, "Who can tell me that I cannot?" Or such strength that at certain times can go thru one in which you say, "But I am what I am. Never mind what other people say. ~~Never~~ mind what I even have said myself beforehand. I am now at this moment. I am a different kind of a person."

I change like this but I do not move in any direction. All I do is to change my hand in position. Negative and positive, Absolute and Negative Absolute are the same. It is not necessarily even the ~~same~~ side of a coin. It is the atmosphere surrounding a sphere in which all points of the sphere are equal. And if I can really reduce this sphere to a point I can see that at that point everything is possible for me even if it is not expressed in activity.

This is the state in which one must be. This is a state I make, particularly when I suffer, when I doubt, when I do not believe that it is possible for me. Religiously speaking, at such a time I say, "I pray." But I do not want to be religious. It is not necessary. I am religious when I realize what I am. If I, at that moment, could really, all of me say that I am not, I am. This is my God. I have at that moment no particular need of edifying something or to pray to some kind of a higher being. Surely, I do not want to say it does not exist, but at that moment it has no particular value.

God could be within me if I am. And it is constantly this question when I suffer and I see the impossibility of my whole body being what it is and acceptance and it is difficult to accept, that I still say, "But I accept it because I am. When I then, at such a moment, I can say,

quietly, I am.

I gave an exercise the other day. Inhalation - I/ Exhalation - Am. At the moment when I change, when I go ~~xxxxxx~~ from one to the other, there is something that takes place. It ~~is~~ lifts, at that moment, my being to a different level. And then I let exhalation go out on command of me as I wish. Nothing in the world will then be able to stop me if I wish to exhale. And during that time I become aware. This is possible when I can at a certain time say to myself, "I wish to work." That is the possibility which makes me overcome all kind of hopelessness. Only I put it does to what I can manage and I do not as yet,... am stupid to think that I can in many other conditions, that I can be awake. There are times I can only be awake for that one moment. But when that moment is a result of my real wish, then I know that at that moment I see something else. You understand?

Alice Watson: I have heard you say many times and I thought I understood it at the time you spoke about it, about simultaneity and also about conscious impressions. And, for the first time, this week I really understand the connection between the two in a very small way. I understand now Mr. Nyland.

Mr. Nyland: So you can give a lecture on simultaneity and conscious impressions?

Alice: No, but I know what happens with myself. When I was watching the body and the emotions and I felt the emotion and at that moment I felt I was there to see what the emotion is. Now, is that simultaneity?

Mr. Nyland: Whenever you introduce a moment it is simultaneous.

Alice: But now I think I understand.

Mr. Nyland: The concept of a moment is difficult because when you say it, it is already gone.

Alice: I know but I felt it.

Mr. Nyland: Yes, to feel it is also wrong.

Alice: No, but I saw it at the same time.

Mr. Nyland: Yes, you realized it. We use realize. A realization is really not something that I realize with my mind or my feelings. It is the difference between being or not being. When I say. "I exist", it is

too long to say it. At the same time, the realization of my existence without putting it in words, gives me, at a certain moment, an experience of awareness. When that awareness is there, without again using the word, I know it is there. I can, afterwards, say, "It was there" but I know when I am. It is not that I, when I say "I am" in an exercise, I like to prolong it. But there is quite definitely a moment, a flash like lightning that definitely I am lit up or something in me comes to the realization of my existence. And the reason why I cannot as yet use words is because that what comes to that realization is much too small and much too undeveloped. All it can do is to light up.

You remember I have used the word firefly? It is a very interesting thing because I am not even sure that a firefly is conscious. But it is a sign of life of the firefly that at a certain time it lights up. And then it is lit up. Whatever is lit up because of it, the surroundings, it is a different matter. But at least, for that one moment, something in its own state is different from the state of darkness. And afterwards I think the firefly will say, "Yeah I was very much alive." You know, I really think a firefly is probably sufficiently developed to know that, like our mind is sufficiently developed to know when I have had an experience of awareness. I say "I was, apparently, I was there. I was present." I start to define it in many different ways. I say, "Yes, I was one; yes, I was without any thought or feeling but I existed. Yes I remember it so well that it is as if it happened yesterday."

You see, it is constantly ~~is~~ if when I now try to remember a state of that kind of an experience, that I say, "It was a state independent of time." Now it looks that way. Some time ago I said, "Time is life." And therefore it must be an existence of life altho it may be timeless. But when I now use the word time, it is time in the ordinary sense. It is time as a duration which is linked up for me in my life as past and present and future. But present, when I talk about that and realize the

moment as a present, at that moment I am, regarding my own time duration, -?-.

You see, the moment, when the moment exists, it has all kind of possibilities. It has a possibility coming out of the past, going into the ~~xxxxxxx~~ future. It has a possibility of being part of this line moving and making a plane. It has a possibility of also having a vertical plane up in this direction or any other direction. As a matter of fact, a moment as a point can be the central point of a sphere. So, that when I realize a moment, all possibilities ~~are~~ for me exist. And it is almost as if it is possible to choose. And I say, "I do not want the past. I do not want the future but I want the vertical possibility of existence and, in that sense, I am a different kind of a person because in ordinary life that never occurs to me. So, it is impossible to describe it. at the same time, I know it exists.

Alice: Why is it so impossible to describe it?

Mr. Nyland: Because you are living on Earth.

Alice: Because we do not have a language?

Mr. Nyland: No, we do not have --- yes, to some extent you are right. We have not the language for that. It is a language which belongs on a different plane. It is a language which we on Earth call a silence.

Alice: But we are capable of feeling it.

Mr. Nyland: I doubt very much if feeling enters. It is really being on a different level because the feeling is still too much of the Earth. And it is everything that is represented by Earth which interferes at the present time with an expression on a different level. Only the different level, if I actually could be there, will have then sufficient means of communicating. But when it is only a moment and there is something in me of a different kind of nature which does not last very long, it does not even know how to communicate.

That is why I say it is like a little child. It still has to learn a language belonging to a different level. I do not have to

learn the language for ordinary life because I have it. But when I talk about a moment of existence belonging to a different level, I have no means as yet to communicate because that what realizes such existences is like a little germ existing only as a cell and still has to grow out as a possibility.

It is not entirely true. Fortunately, there are many things existing already which belong to a different level. But I do not associate them with the different level. I associate them with Earth. Do Re Mi of Keesdjan Body is something that belongs to a different level. But it is so closely linked up with the ordinary octave of the physical body that I cannot distinguish it enough to separate them and to give it a separate name.

So, when I say, "Realization of my existence" which I say is my I, is really the point at which Sol starts to function and from that I have no means as yet to communicate to anything in-?--. But if I understand it going from one level of Earth to another of planets, to another level, of the sun, each level ^{will} ~~may~~ have its own form of communication. And that what I now understand by an expression of level which is national here and national there, if I could come to a universal language like -?- or Esperanto, or whatever we think. But if I could have a universal language based on silence it would already quite different.

And it is quite possible to understand silence and to have communication as if one is speaking. But for that speaking apparatus, the ability to really form words in silence, to have thoughts forms expressed instead of as a mental process, instead of that, in the form of being to have an apparatus that could receive them. That is, an apparatus which is functioning more or less like my mind but a mind which is only susceptible to understand not the knowledge, not the words, but the concepts of a certain kind and certain sensibility which belongs to the next higher level of being. That is, a density much lighter, so that the fineness of such an apparatus which receives it as a understanding, I have to make. I have to

build it. I have to start to operate. There is a new body, making a new body. These are the things that have to communicate of a different level.

May Ripps: You have talked about the importance of being active in ones personal life, in private life and professionally. I have always, it has been my desire, my second desire to be active in these areas.

Mr. Nyland: Can you hear it in the back? You see, you have to speak louder. It is a large group and they are suffering already so much. So, give them a little -?-

May: You have talked about the importance of being active in ones private life, in ones personal life and professionally. And I have always felt the very strong need and desire to try to be that way. And what usually happens is that one goes down and the other is up. Right now I find I can be active in my personal life, in my private life but professionally I feel uncomfortable, lost interest. And I do not know what to do with it. I feel...

Mr. Nyland: What I suggested to Trudy: Just not to be interested in your professional life and to try to keep on living with it. You know, what one tries to do when one tries to grow up. Personally we know something about communication with different people who are a little close because we are interested. Very often, the reason why we like it is because we hope that they will be nice to us when we are nice to them. Professionally it is a little different. I measure it in terms of money or I measure it in terms of respect and it strokes my vanity. In ordinary life when I say, "personally I like to have this and that and so forth" something else is involved; it is that I feel good. In profession very often it is not really that I care so much than only in that what they think they ought to pay me for the amount of energy I spend and it becomes very often an economic question. Unless there is really something interested in your profession, that you have found your niche and in that you treat it then not as something professional but really as something personal. Research, for instance, can take that place. ~~Mr~~

Now, regarding the private relationship, it is quite a different

~~xxxx~~ affair because I am, regarding the private relationship, absolutely private. It is not something that is done for the sake of someone else. It is not something where someone else has a right to tell me. It is not something that is done for money or for position. It is something that I wish to have for myself to bring about a certain equilibrium, a balance and also to some extent at least, to still certain questions within me so that, at the end of the day, I will say, "I have tried to live in accordance with my conscience.

Whatever this conscience is, whatever it is that includes to be charitable and nice and kind to people and not to fly off the handle or to be angry or to lose control or things of that kind, whatever it may be that my ordinary life will dictate to me, I put in certain terminology which I say it is my private affair. Maybe I do not as yet consider it a relationship towards my God or something that I say it is like my conscience or it is the holy of the holiest within me. It is probably not that private. Many times for ordinary people it is something they call private because they do not want to ~~xxx~~ talk about it. Well, that is not the same kind of a caliber that I mean when I talk about private life.

Private life means that at the end of the day I come to myself and I consider myself, how I was, not how it appeared to other people or with what I got away or what the impression is that I have made on other. That is, now what I think I was but what I really am. And it is this question of how am I while I did what I did? What was there in me in that what I did? What was there that I wanted to show or not show for which I was ashamed or not ashamed? ~~xxxx~~ What was reality and what was not? What was a lie or hypocrisy? And what was the truth?

And I consider this when I am by myself without any account to be ~~xxxx~~ given to anyone else; not even my father or mother, children, wife. It is none of their business. It is my own life. That is the privacy. And the only relation that I would like to establish is that when I, for

myself, use my conscience as my God and I say, "I endow my conscience with the power to tell me when I was wrong and I will listen"; that perhaps I have a relationship with something that I call my higher being or that what is within myself or when I say, "This is really me." Or sometimes I say when I am drunk and I am gradually disappearing, all the different forms of the outside of my ordinary behavior and I say, "I am a little looser" or "I am a little freer" or "I would like to sing out and shout" Maybe being drunk has released me of a certain bondage and what I then represent is really much more myself than that what is covered up with all kind of outside appearances.

Now this question of relationship private, relationship personal and relationship professional, is like a triangle. You remember I mentioned tetrahedron. Very often the tetrahedron is not complete at all because it is the sociological relationship of a person and the characteristic of that is that of the influence of a person on a audience he has not seen. I have compared it, as you know, with a man in politics, a minister who does not know everybody, a lecturer, an artist who writes a book or who publishes this or that, music or ~~xxxxxxxxxx~~ ~~xxxxxx~~ people hear it. He has no direct relationship. It is only by means of certain things that he has created that there is a relationship. That I call sociological, economic if you like, to some extent; but usually economic part is when I earn money -?-, when I am in professional life.

But let's stay to the real relationship made of the three different kinds: private, personal and professional. It is like a triangle in which each relation is indicated by a point, a corner, an angle and the angles are of a certain measure so that if I combine it, there is a triangle of three sides and three angles. And this triangle is me. And it will represent different types of people, different personalities, as if they are a very sharp triangle way up like this, obtuse corners, whatever the angles may be, a long one side and very small one; all dependant on the development of what is their relation regarding their private

life, their personal life and their professional life.

Now it is easy to say that it is most harmonious if the triangle is equilateral; that is, even sides and even angles. I do not believe so. I think there are many people who can be very well in balance when they have ten percent private life and ninety percent or eight percent professional and ten percent personal. They can be in balance for themselves.

May: It depends on the type?

Mr. Nyland: It depends on the type. But it does not mean that they fulfill their function as it ought to be. So, you see, I am now looking at it from the ^{ordinary unconscious} standpoint of the development of a personality on Earth. And in that many types and many different kinds of triangles can be accepted and they can live together without trouble and if there is any trouble, they will make the adjustment. And I may appear as a personality completely out of joint as far as the triangle is concerned.

Then if one starts to judge from the standpoint of: is that really what a man should be, then there is another question. Is it necessary for him to understand something about his private relationship which might have to enter into his personal and into his professional life? Should he be, in his private life, influenced by that what he knows and feels personally? Should he be in his personal life influenced by his professional abilities and professional attitudes? And when I start to think about myself as a human being with my different ways of living, my interests, the aspects I have, that is, the relationships I have, the kind of people I deal with, the way I spend my time, my thought, what I read or not read, how much time I spend, how valuable I consider the time I spend or not spend, or what I do with my so-called spare time.

Very often, God is pushed a little in the background. And the private life ~~is~~ really as an average does not exist very much. Now, from a conscious standpoint, this becomes the most important part, because the private life has to do with my inner life. Personally and professionally I can very well do with my outer life, my personality, the way I manifest.

But privately, I have to come to terms with certain things of my conscience or that what I really know of myself to be what I am. "hen I can look at myself as a triangle from the possibility of becoming a man, I have to introduce many different elements which, in ordinary life, I do not introduce.

The first thing is that I pay attention to my private relationship. The second is that I re-evaluate my personal and professional relationships. I will have to eliminate certain things that are quite definitely hypocritical, which I can tolerate from the standpoint of ordinary life; I cannot tolerate which I introduce something of a private nature so that, at the end of the day, I am not ashamed of myself or, at least that I can say I have done my best regarding that, not my best in order to maintain myself as far as other people are concerned.

So, I start to question the different relationships that I call personal and ~~private~~ professional. And I see that I behave many times in a different way from what I really would like to behave. But I say I cannot do it because I do it for someone else. I am, let's say, I am going around with so and so. My mother is still alive and she would like me to go to church. So I go to church but I really do not want to go to church but I do it for her sake, probably because I have not strength enough to tell my mother that I do not want to go to church. Maybe I... you know, a variety of things like this in professional life. I will have dealings with so and so. I hate him a little bit but unfortunately he will say that I get a little raise in my pay and, after some time, I am alright and recommended and if I make a fuss then I probably will be out of a job, and you know. All these kind of considerations come in.

May: Should one be free really?

Mr. Nyland: One should be free and, at the same time, one should be clever. That is, there has to be a division. When I say I am privately what I am, it does not mean that everything that I am privately I will

want to show. With the understanding of what I am privately, I will reach a certain understanding of that what is required to the outside. With the ability of becoming for myself more conscious, that is, under more control, I will be able to be personally and professionally whatever is required by the conditions as I see them.

Now constantly I have in mind an aim which includes now, regarding work on oneself and consciousness, the question of my own relation to my own conscience and my own God. This now I must apply in that what supplies for me food in order to work; that is, my professional and my personal relationships.

So, I am back again in ordinary Earth and I have to fulfill certain functions. But this time as if I am operating from inside out, still fulfilling the functions, altho I ~~may~~ may not live there all the time. You understand what I mean? I am working an ordinary life professionally and personally. I am identified with it for certain reasons, whatever it is. Work comes into my world and I try to understand what is meant by non-identification. I say, "I see myself. I observe. I become aware. I see myself and I want to accept myself as I am." When I see myself as I am, I cannot have any feeling; I cannot have any thought. I will take myself. This is what I am really and I try to become impartial. When I become impartial, I withdraw from myself.

May: One reaches a point then where it does not make any difference what one does in ordinary life.

Mr. Myland: There is a point in which you have lost interest completely then only in seeing yourself as you are. And this is only one step because I am aiming to become a man of the world, harmonious; but nevertheless, a man in the midst of life. I am not withdrawing. So, the answer can never be non-identification without having a chance to manifest and do exactly as if I still am identified, as I was unconsciously, but this time consciously and performing exactly the same thing as if I were identified and in

reality being non-identified.

Again, here is the paradox. Once I compared it to minimum, maximum, optimum. Minimum, maximum, optimum. Optimum, I start to realize what I am and I can be impartial. But the drive continues to maximum. It brings back again to the level on which I live; time, my time limit, minimum, maximum. But at maximum I have gone thru the optimum state. I perform exactly the same thing as always. In ordinary life I am exactly like anyone else. I am an ordinary man ~~managing~~ performing this and this and this but it comes from inside out. And so I willingly go back to become identified and, at the same time, I am not identified but I use my manifestations simply as manifestations, without giving them a value I used to give them.

May: Does it become more difficult?

Mr. Nyland: Of course it becomes constantly more difficult, much more difficult because you see thru things. You are not there anymore identified with it and blind. You are open now. You see it. You see it for what it is: hollow, nonsensical, superficial, with reality of such people who do this kind of thing for the sake of someone else, altho they say it is for this or for that. You see the hollowness of someone who says "I do it for truths sake." In reality, it is for his vanity. And whatever it may be, it is not at all easy to go back to ordinary life and to put yourself again in that kind of a form when you yourself would like to fly off and go up to Heaven.

But, you see, as long as one is still on Earth, one has a function to fulfill. The whole point is: How do I fulfill that kind of a function without spending too much time and energy in the direction and, at the same time, have the possibility of fulfilling another kind of a function which, let's call it, would equip me for really living at a place where I should be.

All of that naturally is linked up with what is the purpose of man?

And what is ~~his~~ life? And from that standpoint, I have to consider my personal and professional relationships. They become means for me to reach, regarding the private relationship, something that I say. "This is really me." And now I can go and ~~and~~ I can howl with the wolves and live with the Romans and do as they wish me to do. I can walk a mile, two miles, I do not care because it is not me really. But it is me as manifested thru something which is my I. And when I tell, "manifest in that way, be a crook, be a good father, be a good professional somebody in an office, make yourself do this," my body will do it. My mind will do it. My feeling will do it because it is a servant.

The accent of one's life becomes gradually on the private relationship and then pervades professional and personal relationships so that gradually, out of the triangle, not only will it become equilateral and probably harmonious because of it, but it will become so completely fused that it is one point; that one is, regarding personal, professional always the same because one is within oneself that what one is.

So, the question and the solution for living is that I first start to realize what is required for me to become. I know I am not. But I know I have to work. I believe in the possibility that if I do work, I can reach something; something of substance, something of solidity on which I can stand, from where I then, am building on that kind of rock and not sand, that that I know and that from that standpoint I can then go out and do this and that, whatever is required because I will not be there.

So, professionally/^{if} it is necessary to ~~may~~ say, "Good morning", but if I hate it and I do not want to say good morning and I know that it will not hurt, but I if I think that it will hurt, if I think that it is necessary for cementing certain relationships, or sometimes like Till Eulenspiegel greasing or oiling the wheels of the cart, or a little bit like that sometimes ~~may~~ maybe I -?--; maybe I am very clever. Sometimes

Cuspenky has even said, "Maybe you steal."

You see, May, what is really important? What is important in ones life? This kind of affair that we are working with? This life? It is nice and it is sometimes very enjoyable but the more I know, the more I see that that what exists as this kind of matter or flesh performing even beautiful things of sending some astronaut to the moon, at the same time it is limited. And I, for myself, remain limited and then, for myself, when this body dies, it is gone and then again and again and again such questions: What? "What is it then? What will happen? "What is the answer? Is there ~~xx~~ nothing then? What is this nothingness to me who, at the present time, can think about nothingness? And what happens to that what I am when I die, with all my feelings, with all my mind, whatever it may be? And it dies and then what? And is it reasonable to assume that all of a sudden comes out of nothing, here it appears a s a life time? All of a sudden it d~~is~~appears? That in itself is not logical.

But maybe I do not experience it, that it, it does not as yet effect me so much that U cannot sleep because ordinary life will all the time give a substitute and will tell me, "Just as beautiful. You do your best. You are kind. You become a good man. You earn so much money if you like; and maybe you do not, you give it to charity and you will be honored and so forth" And after you die they put up a nice little monument on your gravestone and here lives so and so who did that and that and so froth.

And of course, May, we are fools. Because what is there that I, of myself, my life, that I, wehn I become responsible, that I all of a sudden cannot be any more responsible for it? Th~~at~~ is really the point that one starts to think about, if I start to think about death, if I think about my life, what is it if I say, "I wish to be responsible" that then at a certain timex something says, "But it cannot be." Then I say,

"Who is this who can tell me when I want to take the responsibility, which certainly was not laid on me by anyone, but was voluntary on my part, and I take the responsibility for my own life, who then in Hell will tell me that I cannot continue with it? If that is so called my God, I do not wish that God. I wish then for something that will say, "You continue because you worked for that responsibility. When you accept life, it behooves you to continue to remain responsible."

It is the logical conclusion one can come to, Otherwise, everything else, if one says, "I die, I die, I die," it is finished. And it is not in any sense of the word satisfactory. Not only that it is illogical, it is something that grates against one's heart. But it depends entirely on whatever one feels regarding one's own life now. If I take my own life as something that really could become my own, then I am not going to give it up. I say "Come Hell or high water, I will not give it up." And if there is something that will take it away from me, I will fight. I will almost say, "If it is God that would take it away, I will fight God." One's wish to live has to be that strong so that in reality that what can take place in ordinary life will not die and will not be able to make that die what now manifests.

And when I say about this question of time duration, it is making a little bit of a my life, so called, one, two or three little sparks subject to that. But the rest of my life, that what was before I was manifesting, that what will remain after I die is still life which for me, during the time I live, has become manifest in some way or other. It is called me at the present time, But it is still life and it is not me. It is something that came probably from the totality of existence. If that is something that probably can satisfy a certain concept in me of what is life in general and I try to determine what is it that makes me alive and what is my life and what are we living for and all the different ways by which Gurdjieff explains cosmologically how it is linked together. Very

At the same time, I face a question when I sit quietly and I try to think. My life goes on. And I live day after day and I keep on thinking and I keep on feeling and I keep on trying to remain active. And I see certain things that takes place in me and I cannot come to a conclusion and I never will give up that that what I have accepted, that I have to give it up for some foolish nonsensical reason.

The question of profession: I have to learn how it is with my life even in my profession. What is there in a profession? What is in it? For the time being I have a relation with so and so who... so that I can live and keep myself. Surely, for that it is good. And do not let's neglect it. Personal relationships many times very good. They give one an opportunity.

What is it that I am interested in? If I am interested in my growth, then ~~thentkx~~ the relationships, whatever, they will be useful for that purpose for myself. And this is not selfishness. It is something that everybody can say because no one, in working on himself, is taking anything away from anyone else. This is the one thing that you must realize. That private relationship, exactly because I am not accountable to anyone, does not take anything away from anyone. Therefore, I have not any responsibility towards anyone or I do not have to have a feeling that I take it away because I have ... It is exactly the same as if I am thirsty on Lake Superior. Who cares if I drink five gallons?

When one tries to become so aware, one is in touch with a form of life which is inexhaustable because it is not only omnipotent, but it is eternal. For me, in ones life, one tries to find out what is the difference between being bound by times and the question of eternity in oneself. I find out what is the difference between a joy in life which I can have in ordinary life and what I call bliss. If I find that if I could, out of certain thing, and my mind can conceive of certain concepts without an opposite. Bliss is one of them. There is no opposite to bliss.

There is no opposite to eternity. It is not timelessness. It is not a negation of time. It is something that exists by itself as such, like bliss exists by itself. It is not joy and it is not unhappiness. And, exactly the same, a state of being is not negated by another state of being lower or higher. Both exist.

When I am interested in that what I am, I can pursue my wish to become and I know that in doing that it is open and possible for every one else to do exactly the same without interfering with anyone of them. They will never interfere with me. After all, if I wish to work and some one else wishes to work, then maybe because of that, I can be helped because I know who wishes to work. I work. It may be a relationships of a certain kind. Maybe at that level of understanding when being awake, then one can see else is awake. But I can be entirely selfish because that what is there for me to be used is my own.

And expressed in terminology of ordinary life, the unselfish or the selfish part, good, as I say, I can walk two miles. If it is necessary I can sit with my mother until she dies. What would be the difference if I want to work? I maybe sometimes a little bit limited in the number of data that I can gather, certainly. And for that, maybe some common sense is necessary. I cannot sit in front of the fireplace and meditate. Maybe I have to go out. Maybe I have to leave my mother every once in a while and tell her I am sorry. I belong to the next generation and I love you but. Maybe when I have a husband or a wife or -? "Look, you see, I have to go. Maybe I cannot always be with you but I love you." Maybe it can be so strong that that can exist without anyone knowing and even having a right to judge about ones own behavior. One must know this for oneself; what one does and wishes and, in that respect, one only is responsible to oneself and to no one else.

And that the little things that every once in a while are a little difficult - yes, life is not that easy. But the wish to maintain the

for those who are not familiar with it. It is a little difficult to understand it and do not try it. It is not really a general exercise. I gave it as something which will enable a person to come back to oneself and for that sensing is used.

Sensing means that I become aware of certain parts of my body or that I become aware of the totality of myself as it is and the acceptance of that what is by means of having in my mind a certain form of attention which I send to either such a part or to all of me. So that there is a relationship established between the existence, let's say for a moment, certain parts of myself and my mind, fed by my wish to remain awake.

Not always come this wish to be immediately when I start to sense. It is very often a question of ones mind first establishing a relationship between my mind and the part that I want to sense, let's say it is my right arm.

So, in giving this exercise, it is necessary to take the four parts, that is, the two arms and two legs in succession and starting with the right arm, right leg, left leg, left arm, to come to a certain, let's call it, relationship between such parts, such extremities and my mind; and to have in my ~~own~~ mind a constantly changing image of that what I see and to see this in such a way that it is a sensing and a sensation. That is, the ~~own~~ sensation, which I receive in my mind, produces, because of the energy sent in the form of attention to my arm, the same kind of situation in my arm so that I also then end up with a sensation in my arm.

Now the difficulty is that that sensation is very close to a real feeling of my arm. And that part of the reason for doing an exercise of this kind is to try to learn to distinguish between sensing and feeling. This is really the way I should have left it instead of trying to mix you up by talking about feeling. At the same time, since it is an exercise that has to do with sensing, to separate it from feeling, feeling has to be considered. feeling is a dynamic quality and sensing is a static

quality, Feeling comes from ones heart. Sensing belongs to ones body. Rather, it is the relationship between parts of the body and the mind. And feeling is a relationship between parts of the body and ones heart.

Now when I say I want to sense, I do it in a different rotation some- times but usually the rotation is as I have indicated: Right, right, left, left. With that I can, after the completion of that sensing, take a breath and I say I. I say so with exhalation. Then I can do it again. This time twice. I also then say I am twice. And then I do it three times and I say I am three times. But the third time I introduce now something different of feeling. I would say, Terry, for the time being, don't. Do not introduce feeling as yet, particularly since you have difficulty of mixing it up. When one becomes in the sensing exercise confused, then it is not strict sensing any more. But when feeling starts to interfere and it is quite obvious that it will interfere because it depends on a wish that one wants to sense. The wish already starts to be introduced and then the sensing in itself is a feeling thing to maintain because I am not used to, not only to it sensing, but to that kind of a state of inertness and I think that it is necessary that I should be active regarding this.

Therefore, I cannot introduce the feeling into something that I have sensed just recently and my feeling will go to another part of my body, a chest or a head or something and start to interfere because it then will want to withdraw energy that should be used for sensing only. For the time being, try to make this rotation three times. Try to say three times I am. Try to be very quiet after each and with that will be the end of the exercise. I will, later on, give you an exercise regarding feeling only and then I will give you an exercise regarding a combination of the two. But it is quite necessary really to develop something that I know is like a sensing that when I wish to sense, I immediately sense, without having to

go thru a little bit of a time element before I have the intensity of such sensation. When it is there, then when it is there in such intensity and almost at the moment when I wish, then there is not possibility any more that feeling will come in because all of me is engaged in the sensing exercise. Will we leave it at that?

Mildred Mayers: About what I spoke to you has gone very well. May I continue?

Mr. Nyland: Yes.

Now maybe next time we will not have so much heat, huh. Next time, next week, we will meet again in two different groups if you don't mind. And we will make the Tuesday a little bit like tonight. But more concepts that really have appeared to you in your work and which are the obstacles in your work, almost I would say, specifically what bothers you in your case so that it is not generality but it is something that you are up against and because it is -?- of your life and could be useful to someone else to know about it, because they may be in turn will also be plagued by the same kind of a thing, maybe later, maybe already have had the experience. On Wednesday we will talk a little lighter about what is observation, what is meant by it. What is really a man. What do we mean by centers? How do they function? How are they related? How is it when a man starts to be born, how does he grow? What does develop? What is in a man actual? What is in a man potential? How can he grow? That is, actualize his potential. What is he in relation to the next level of the planets, to the level of the sun, to the level of the Milky Way? What is the totality of that what is mankind? What is the meaning of mankind? What is the relation of mankind as such with organic kingdom, with planetary level, with finally His endlessness? What is the Diagram of Everything Living? What is the relation from one to another? All these things come up I hope as questions. As I said before, a little theoretically, but probably with enough intensity that we want to know that what is theory

to form a basis for really wishing to work; not as a basis which takes the place as a substitute for work. But only as a means, a little oil, or a little salt which seasons that what we have to digest. So, good night. ~~xxxx~~ Work. Regardless of the heat, keep on working.